

The Baptist Record.

DN B229rcj

Integrity and Fidelity to the Cause of Christ.

VOL. 21. NO. 27.

MERIDIAN, MISSISSIPPI, THURSDAY, JULY 8, 1897.

\$1.50 PER ANNUM

BAPTIST RECORD

J. A. HACKETT, EDITOR.
R. A. VENABLE, ASSOCIATE EDITOR.
L. S. FOSTER, FIELD REPRESENTATIVE.
A. V. ROWE, FIELD REPRESENTATIVE.
H. M. LONG, FIELD REPRESENTATIVE.

Published every Thursday by THE BAPTIST RECORD COMPANY.
Subscription price, \$1.50 per annum.

Money should be sent by express, check on Meridian, New Orleans or New York. Postal Order or Registered Letter to BAPTIST RECORD.

Brief marriage notices free; lengthy ones not inserted at all.

Obituaries containing (100) words inserted free; all over that number to be charged for at the rate of one cent per word.

Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.

The paper will be continued to subscribers until it is ordered discontinued, at which time all dues should be paid.

Advertising rates, 50 cents per inch.

EDITORIAL

On First, Fourth & Fifth Pages

A BRIEF SKETCH OF THE

In keeping with the suggestion of Bro. Parish and in response to the request of a goodly number of our brethren, we have prepared, and herewith submit, a short sketch of the origin and history of THE BAPTIST RECORD, as a sort of memorial to mark the close of the second decade of its existence and work. For lack of time this is brief, but some time later we will probably develop it into a more extended statement.

At the meeting of the Convention held in Jackson, 1876, it was determined to secure the publication of a weekly periodical devoted especially to the interests of the body. A committee was appointed to carry out that object; which resulted in the establishment of THE BAPTIST RECORD. Though a personal venture, the paper was adopted by the Convention as its organ, and has continued to be so recognized and commended ever since.

Before starting an independent paper, the committee entered into negotiations with Eld. A. Gressett, the proprietor of the Southern Baptist, published at Meridian, then recognized as the organ of the General Association. This periodical had been in existence two years, and enjoyed a large circulation in East Mississippi. It declined to remove, which seemed to be the purpose of the committee, so negotiations failed.

THE RECORD made its appearance in March, 1877, under the proprietorship of Rev. M. T. Martin, with Rev. J. B. Gambrell as editor; being issued first from Clifton and later from Jackson. In the latter city it lost its office by fire, and suffered otherwise. Meanwhile two Baptist papers were dividing the patronage of the State. A conference on consolidation resulted in an agreement, March 11, 1887, to unite under the name of the SOUTHERN BAPTIST RECORD, and the publishing office to be Meridian. It was believed that the arrangement would unify the State.

But for this movement, THE RECORD would most likely have been compelled to suspend on account of serious family afflictions of the

proprietors and other complications. Friends in Meridian came to the rescue, and by financial sacrifices and personal labors overcame the difficulties. Meanwhile, the editor being called upon to supervise another important work, the endowment of Mississippi College, Dr. Hackett was placed in charge, and under his management the debts were adjusted, and the paper shows its present prosperity.

Now, it remains for the Convention to continue its support upon the same basis, and increase its support, that the original idea may be carried out, or devise some better plan. The Record has been true to the purposes of its establishment, and has been faithful to its contract. In so doing it has suffered loss in some quarters, but this has not affected it from its course of duty. Its host of friends have expressed sympathy and words of sympathy and encouragement have been abundant. Hence, it proposes to hold its position and keep in fraternal relation with all the brethren.

We regret to learn from our Bro. W. R. Hardy, of Hoxey, that he will not be able to represent the General Association of Mississippi, at our Convention, as he was appointed by that body to do. He has been suffering from an acute eye trouble for nearly eighteen months, and is not able to go out much into the light. Bro. Hardy is a worthy and promising young preacher, and we trust God's people will join with us in earnest prayer for his relief, and full restoration to health.

BELOVED, THE BAPTIST RECORD is emphatically a Christian, even a Baptist newspaper. It does not say so in every line, nor even every column, but all that it does say is from a Baptist Christian standpoint, and with a like aim and end. It stands for the service and glory of God, in dealing in correct doctrinal persuasion, considerate discussion, and charitable and honorable contention. If that is the kind of a newspaper you want, then THE RECORD is at your service, and as we see it, you cannot do very well without it. Send us \$2.80, and you shall have the paper for one year, and one of our excellent International Self-Pronouncing Sunday School Teachers' Bibles, and you will never regret it.

It is with profound sadness that we note and record the death of Rev. Dr. F. M. Ellis, of New York, so well known by our Southern Baptists. He was pastor of the Washington Avenue Baptist church, Brooklyn, N. Y. He was attending an ordination service last Monday evening at the Tabernacle Church, Brooklyn, and died from apoplexy. Dr. Ellis was about fifty-nine years of age. He was a graduate of Shurtleff College, and had been pastor in Chicago, Cincinnati, Minneapolis, Denver, Boston, Baltimore and Brooklyn. Such men as Dr. Ellis are not numerous, and our entire Baptist Zion mourns that a prince in Israel has fallen. May abundant grace be given to the stricken family and church.

DENOMINATIONAL AND STATE COLLEGES

This is an age of adjustments to new and growing conditions; also an age of struggle for existence. The law of the survival of the fittest is assertive, clamors for recognition, and will have it. This is nowhere more manifest than in our denominational colleges. The public school systems, the State universities, with their large endowments and splendid facilities for teaching, furnish a formidable competitor which the denominational colleges and academies must face, and with which they must contend. What the result will be, requires not far-seeing prophet to tell. Monday, a competent faculty and ample apparatus, give the State institutions the victory ground in the conflict.

The serious question is, How shall we hold their position and command the patronage and co-operative sympathy of those whose they are, and to whom they are to look for their existence? The question is important, and gives to thoughtful no little concern.

1. In the first place, denominational colleges must provide themselves with the best possible faculties. This they can do if they will. There was never a time when splendidly equipped men could be had cheaper, than they can to-day. Graduates of the best universities in this country, and specialists from the best universities in Europe, can be had now for a thousand or twelve hundred dollars a year. This will be made to appear if one will consult the catalogue sent out by Teachers' Agencies and Educational Bureaus. There can no longer be any excuse for the employment of half educated and indifferent men in any college faculty. There are plenty of men, good men, competent men, such men as are indispensable to the success of any institution of learning.

2. Denominational colleges must not only have their faculty composed of competent educators, but these must be, in part at least, representative men—such as can and do represent the spirit and genius of the denomination whose the college is. The college must be the denominational storm-center, and the storm-producing forces must be in the faculty itself. In the college the student receives his denominational impress. This impress must be true to the denominational spirit and teaching. A failure here, forfeits the right of the college to denominational money, sympathy and patronage. The old song, that the denominational college is so much cheaper than State institutions, has been sung *ad nauseam*, to the detriment of these schools and to the loss of many young men as students from the best families. It is no argument now to any Baptist father of means to tell him that our denominational colleges are cheaper than the State schools, or those schools out of the State. But it is an argument to tell him that we have a superb faculty, and that the finest specimens of de-

nominal representatives can be found in the faculty; that in these colleges his son will receive a denominational and Christian impress which he can never get in a State institution; that in the college is a denominational leadership, Christian manhood and intelligence equal to the importance and sanctity of his religious convictions and hope.

3. A denominational college must give a training for denominational and Christian usefulness which the State schools cannot give. The State can never introduce the study of the scriptures into the course of study. The Bible must stay out of State schools. Christian dog-

trines, with a view to bringing men to Christ, cannot be taught by the State. The State can go no further in her instruction than to train her students for honest, intelligent citizenship.

4. The denominational college cannot afford to stop at that. She must teach what her founders believe to be the most important thing in the world. The aim she must seek is not simply scholarship, not primarily scholarship, but character. This character cannot be realized without Bible instruction. It cannot be realized without Christ. No man reaches the fullness of character till he finds his completeness in union with Christ. This union must be sought and promoted in the denominational college. But this union is not enough; there must be a training for denominational usefulness. The young men and ladies from our Christian homes must be educated with a view to leadership in establishing the kingdom of heaven on the earth. Sunday Schools must look to these college trained young men and women for teachers; churches must look to them for leaders. The churches have a right to expect this compensation for the money they give to support a denominational school. The Roman Catholics are wise and right as to the principle in their system of education. They train with a view to making good Catholics. If they had the truth, their educational forces would take this country. If they taught loyalty to Jesus Christ as their Lord and Savior, instead of the church, no criticisms could be offered. The system of instruction is good in the light of their purpose. The end sought is accomplished. The Baptists could not do a better thing than adopt such a system of training in their colleges as that no student could ever go away from their schools without a training in New Testament doctrine and life. Such a training would become a part of himself. This most desirable result, character and leadership in righteousness, the State schools can never undertake. State schools can and do educate with a view to qualifying for citizenship. They cannot and do not undertake to educate for the establishment of the kingdom of righteousness under the sway of the world's Redeemer. Denominational schools can and must do this, or relinquish their claim to support. There is no room for that school which does not do more than

the State school. Such a school will be a pauper, and ought to be so long as she does not offer more to her patrons than they can get anywhere else within a given area.

4. But our denominational colleges must be endowed. State schools are heavily endowed, and therefore are independent of those contingencies which often embarrass and sometimes close out the denominational college. Mississippi College needs an endowment. She is losing patronage to-day because she is compelled to charge an admission fee over twice as large as is required at Oxford. A young man enters at Oxford for \$10; at Mississippi College for \$25.

There is no remedy for this except either an endowment or an increased faculty. But you cannot command a faculty long at a time without pay. But an endowment is needed especially of the work of denominational college work. These colleges must have a Law Department, a Medical Department, and a Bible Study Department before they reach the requirements which the times are beginning to demand. The demand is going to grow, and it will be inexorable.

AT THE CONVENTION.

We humbly trust that we are all here "with one accord in one place, and with one purpose," and that that purpose is to glorify God by doing the work, whereunto He has called us. Why shall it not be so? No one among us is master, but we are all brethren. One only is our Master, even Christ, who has bought us with the price of his own blood. Then let our prayer be, "Thy Kingdom come, Thy will be done, on earth as it is done in heaven," and let us do all we can to bring in the fullness of that Kingdom.

Rev. J. W. Lee, of Grenada, Miss., subscribes \$25.00 to the endowment of Mississippi College.

THE seventh International Convention of the Baptist Young People's Union of America, will begin on July 15, 1897, and continue through the 18th. A full program has been prepared, after the usual manner of such meetings, and a great company is expected. Dr. J. B. Hawthorne, of Nashville, will preach Convention sermon. A good time is expected.

REMEMBER that our premium offer of a Self-pronouncing Teachers' Bible, with THE RECORD for one year for \$2.80, continues for awhile longer. Now is a good time to get one of the best Teachers' Bibles at less than half price.

Our premium offer of a Self-pronouncing Bible, will continue. We are assured that there are many others who will avail themselves of it a little later, and we will let it continue indefinitely. Remember that \$2.80 will get the Bible and BAPTIST RECORD for one year; send \$2 and get THE RECORD and Dr. Venable's "Layman's Hand-Book." Many thanks to the many who have remitted.

The Education of Our Ministry

BY CHAS. G. ELLIOTT

More and more our denomination is awakening to the importance of the subject before us. In some parts of our country it is no longer an open question. The benefits derived from thoroughly trained leaders, have done more than all of the arguments produced to convince us that we ought to give the rising generation a ministry that has had as good opportunities as it is possible to obtain. Those of our brethren who have never had the advantages of college and seminary courses, are usually the strongest advocates of ministerial education that we find. They have labored under many disadvantages, and feel keenly their need of better training for the work; and while they have

wrought nobly and well, they believe they could have accomplished more if they had passed through the schools that are now open to the younger ministry. It was with this work in view that our denominational colleges were established. It was this that prompted godly men and women to give of their means to endow these schools. They thought God's cause would be better advanced, and that the truth would be more perfectly expounded, if men whose minds had been thoroughly trained, could be placed on our fields and in our pulpits. Besides, the public schools (along with the increased interest in education shown during the last fifteen years) has raised the standard of intelligence in our land, and this calls for leaders of higher advantages. We demand teachers who know more than our children; to take charge of our schools; why should we not have teachers in our pulpits who know more than we do?

There is one objection that is offered by many who are really friends to ministerial education that deserves to be noticed. It is, that too frequently those who are sent to college are really not competent men. This, I believe, is the mainly to two things: 1. Our churches do not always exercise such care as they ought in recommending men to the denomination for help. Frequently only one's piety and "impressions" are considered when his case is up for consideration. His "aptness to teach," which will also include his ability to prepare for teaching, is rarely ever thought of. 2. Many are sent to college who ought to go to a high school. I believe it is more often helpful than harmful to send a man to college before he is prepared to enter. It is very discouraging to be placed where we see so much ahead of us to be accomplished. Many who do little in college, would learn faster and advance more rapidly in a high school. This success would give them a start for the college work, which would enable them to lay hold of it in such a manner as to insure success in it too. Someday that the Board of Ministerial Education ought not to permit these men to enter. Perhaps they really feel that way themselves. But what can they do? There is the brother with his church, and frequently the whole Association, behind him. If he is rejected, they take it as a personal affront, and many times it results in their becoming disaffected and withdrawing their sympathy and support from the work entirely.

Brethren, be careful to look well into the scriptural qualifications of every man for the work of the ministry, before you recommend him to our denomination. And while passing upon these, it would not be amiss to consider whether he has determination enough to get an education to last him through a college course. Another objection deserves to be noticed, viz: "After we have educated them, they go off and preach for somebody else, and we do not get the benefit of it." Let me ask a question: Are we educating them for ourselves or for the Lord? If for our own service, then let us call the man we want; let us enter into a written contract with him for so much work in consideration of so much education, and let us specify where that work is to be done, and under whose supervision. But if we are doing it for the Lord, then let us leave the Lord to call and direct to the field where he wants him to labor. God knows exactly where he wants a man, and the greatest mistake we can make is to ignore divine guidance. Why should we not derive real pleasure from helping to prepare a brother for any place the Lord wishes him to fill? We are always glad when those in whom we have some interest are called to fill responsible positions and places of highest usefulness. But should we not be equally glad to know that the Lord was using him where he had the most need for him? Really, is not our obligation in this, as in everything else, to the Lord first, to our brethren next? And does not our obligation to them come from, and grow out of, our obligation to God? It is to the Lord when he saves us. It comes to the denomination when we say, "Send on your young men and we will help fit them for their life-work." It comes to them when they have been sent with the promise from their brethren that they will stand by them and see them through the time of preparation. Let us discharge our obligation to God, and every other will fall into line, and there will be a grander work accomplished than we have ever yet achieved. The call is for an educated ministry. God needs such men. In olden times there were "schools of the prophets." Christ Jesus spent three years preparing his apostles for their work. Saul of Tarsus, though a man of great learning, retired for three years into Arabia for no other purpose, so far as we can see, but to fit himself for his new life, and the duties it would bring.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

Dunn's Agency and the Preachers

I have been credibly informed that a church—Baptist church—has employed Dunn's Agency (commercial) to assist her in the selection of a pastor. The agency is at work now looking out a preacher whose record shows that he has paid his debts, met his obligations, and is therefore financially reliable. Alas, what a sad commentary on the lives of ministers of our Lord Jesus Christ, that any church should regard it necessary to employ a commercial agency to find an honest, reliable preacher for the pastorate. But is there not some good reason for this? I am afraid that the agency would find, upon investigation, that there are preachers who have been careless about paying their debts.

Let me ask a question: Are we educating them for ourselves or for the Lord? If for our own service, then let us call the man we want; let us enter into a written contract with him for so much work in consideration of so much education, and let us specify where that work is to be done, and under whose supervision. But if we are doing it for the Lord, then let us leave the Lord to call and direct to the field where he wants him to labor. God knows exactly where he wants a man, and the greatest mistake we can make is to ignore divine guidance. Why should we not derive real pleasure from helping to prepare a brother for any place the Lord wishes him to fill? We are always glad when those in whom we have some interest are called to fill responsible positions and places of highest usefulness. But should we not be equally glad to know that the Lord was using him where he had the most need for him? Really, is not our obligation in this, as in everything else, to the Lord first, to our brethren next? And does not our obligation to them come from, and grow out of, our obligation to God? It is to the Lord when he saves us. It comes to the denomination when we say, "Send on your young men and we will help fit them for their life-work." It comes to them when they have been sent with the promise from their brethren that they will stand by them and see them through the time of preparation. Let us discharge our obligation to God, and every other will fall into line, and there will be a grander work accomplished than we have ever yet achieved. The call is for an educated ministry. God needs such men. In olden times there were "schools of the prophets." Christ Jesus spent three years preparing his apostles for their work. Saul of Tarsus, though a man of great learning, retired for three years into Arabia for no other purpose, so far as we can see, but to fit himself for his new life, and the duties it would bring.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

Dunn's Agency and the Preachers

I have been credibly informed that a church—Baptist church—has employed Dunn's Agency (commercial) to assist her in the selection of a pastor. The agency is at work now looking out a preacher whose record shows that he has paid his debts, met his obligations, and is therefore financially reliable. Alas, what a sad commentary on the lives of ministers of our Lord Jesus Christ, that any church should regard it necessary to employ a commercial agency to find an honest, reliable preacher for the pastorate. But is there not some good reason for this? I am afraid that the agency would find, upon investigation, that there are preachers who have been careless about paying their debts.

Let me ask a question: Are we educating them for ourselves or for the Lord? If for our own service, then let us call the man we want; let us enter into a written contract with him for so much work in consideration of so much education, and let us specify where that work is to be done, and under whose supervision. But if we are doing it for the Lord, then let us leave the Lord to call and direct to the field where he wants him to labor. God knows exactly where he wants a man, and the greatest mistake we can make is to ignore divine guidance. Why should we not derive real pleasure from helping to prepare a brother for any place the Lord wishes him to fill? We are always glad when those in whom we have some interest are called to fill responsible positions and places of highest usefulness. But should we not be equally glad to know that the Lord was using him where he had the most need for him? Really, is not our obligation in this, as in everything else, to the Lord first, to our brethren next? And does not our obligation to them come from, and grow out of, our obligation to God? It is to the Lord when he saves us. It comes to the denomination when we say, "Send on your young men and we will help fit them for their life-work." It comes to them when they have been sent with the promise from their brethren that they will stand by them and see them through the time of preparation. Let us discharge our obligation to God, and every other will fall into line, and there will be a grander work accomplished than we have ever yet achieved. The call is for an educated ministry. God needs such men. In olden times there were "schools of the prophets." Christ Jesus spent three years preparing his apostles for their work. Saul of Tarsus, though a man of great learning, retired for three years into Arabia for no other purpose, so far as we can see, but to fit himself for his new life, and the duties it would bring.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

I honor the man who have toiled with so few advantages, to build up the Master's kingdom in our land. They have labored faithfully, and their works will follow them. But we would be recreant to the trust imposed upon us if we left the work to be entirely done by such men, when we could help them by paying their way through school, and thus render them capable of doing more effective work.

Good News from the Coast

DEAR BRO. HACKETT:—I have enjoyed a season of revival such as, perhaps, this church had never witnessed before. It did not only awaken our own people, but it was felt all over town and in the other churches. I began the work myself on May 23, preaching to good congregations every night until the 27th, when Bro. B. N. Hatch came and continued the meetings in his large tent. I selected the most central lot in Biloxi for the tent—the very lot we ought to have a church house on—and hundreds crowded in and around the tent at every night service. Frequently there were twelve and fifteen hundred people in and around the tent, listening to the "old, old story" as it was told by the preacher. Many Romanists were deeply impressed, and old and young alike, the priest, will have some trouble in overcoming the effects of that meeting. Quite a number were added to the churches of the city. I baptized three, and six joined by letter, and there are more to follow. I thank God for the success he has given us.

I commend Bro. Hatch to the brethren of Mississippi. If you get him to hold a meeting, you will do much good.

We adjourned to meet with the Lord's Day in August. We hope to report again, and specially invite THE RECORD man to meet with us.

Will THE BAPTIST LAYMAN please copy? Yours truly,

T. J. MILEY.

P. S.—Permit me to say that I am well pleased with our mission work. All report good collections. I am very busy, and will be until October.

T. J. M.

An Honest Seeker.

DEAR BRETHREN:—Not as a kicker, but as an honest seeker after the truth, will you allow me to ask a few questions? The questions are as follows:

1. Does Dr. Whitsitt believe in the branch church theory?

2. Does he believe in pulpit affiliation?

3. Does he believe in alien immersion?

Now, if Dr. Whitsitt does not believe in the branch church theory, pulpit affiliation and alien immersion, those who have accused him thus are due him an apology. But if he does, is he in harmony with Baptist teaching and doctrine?

Do not Baptists believe that a church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by His Word? And that all other organizations are of human origin, and have no right to claim to be churches of Christ?

Do they not believe that the only true ministers of the gospel are regenerated men, called of God and set apart by a church of Christ? And that we have, no scriptural right to recognize any others as ministers of the gospel? Do they not believe that it takes four things to make a scriptural baptism, namely, a proper subject, design, administration and mode? Would a man void of either of these qualifications be a proper administrator?

Now, if Dr. Whitsitt believes

Good News from the Coast

DEAR BRO. HACKETT:—I have enjoyed a season of revival such as, perhaps, this church had never witnessed before. It did not only awaken our own people, but it was felt all over town and in the other churches. I began the work myself on May 23, preaching to good congregations every night until the 27th, when Bro. B. N. Hatch came and continued the meetings in his large tent. I selected the most central lot in Biloxi for the tent—the very lot we ought to have a church house on—and hundreds crowded in and around the tent at every night service. Frequently there were twelve and fifteen hundred people in and around the tent, listening to the "old, old story" as it was told by the preacher. Many Romanists were deeply impressed, and old and young alike, the priest, will have some trouble in overcoming the effects of that meeting. Quite a number were added to the churches of the city. I baptized three, and six joined by letter, and there are more to follow. I thank God for the success he has given us.

I commend Bro. Hatch to the brethren of Mississippi. If you get him to hold a meeting, you will do much good.

We adjourned to meet with the Lord's Day in August. We hope to report again, and specially invite THE RECORD man to meet with us.

Will THE BAPTIST LAYMAN please copy? Yours truly,

T. J. MILEY.

P. S.—Permit me to say that I am well pleased with our mission work. All report good collections. I am very busy, and will be until October.

T. J. M.

An Honest Seeker.

DEAR BRETHREN:—Not as a kicker, but as an honest seeker after the truth, will you allow me to ask a few questions? The questions are as follows:

1. Does Dr. Whitsitt believe in the branch church theory?

2. Does he believe in pulpit affiliation?

3. Does he believe in alien immersion?

Now, if Dr. Whitsitt does not believe in the branch church theory, pulpit affiliation and alien immersion, those who have accused him thus are due him an apology. But if he does, is he in harmony with Baptist teaching and doctrine?

Do not Baptists believe that a church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by His Word? And that all other organizations are of human origin, and have no right to claim to be churches of Christ?

Do they not believe that the only true ministers of the gospel are regenerated men, called of God and set apart by a church of Christ? And that we have, no scriptural right to recognize any others as ministers of the gospel? Do they not believe that it takes four things to make a scriptural baptism, namely, a proper subject, design, administration and mode? Would a man void of either of these qualifications be a proper administrator?

Now, if Dr. Whitsitt believes

in the branch church theory and pulpit affiliation and alien immersion, and the Baptists believe as I have said I understand them to believe, are they and Dr. Whitsitt agreed in some of the fundamental doctrines of the Bible? You remember that the Trustees of the Seminary said in their report at Wilmington, N. C., that no one would occupy the chairs as teachers, who did not hold faithfully to the fundamental doctrine of the Bible. (Or that is what they said in substance.)

Again, does Dr. Whitsitt believe that the church organized by Christ was a Missionary Baptist church, and that it remained so for a time, and that during the dark ages there was not left a scriptural church and administrator, and that till 1841, we were left without a scriptural church or administrator, or does he apply his theory only to English Baptists? If he applies it to all Baptists, and admits that the church founded by Christ was a Missionary Baptist church, when he says there was none in 1841, he and Christ are agreed, for Christ said "the gates of hell shall not prevail against it."

Now, brethren, you who have written and spoken against Dr. Whitsitt's theory, were you at the Convention at Wilmington, and have you become convinced that Dr. Whitsitt is right? If so

not become convinced, why did you not reject the report of the trustees? Or, if you could not do this, why did you not let the Convention and we Baptists at home know that you were of the same opinion that you were before you went to the Convention?

Again, what relation have the Baptists at large with the Seminary, and what voice have they in its workings?

Yours for the truth,

J. J. GIBSON.

Tala, Miss.

The Teachers' Normal.

DEAR RECORD:—We are here. Tonight we had a rousing meeting of the teachers at the Normal. Representatives from twenty-eight counties and three states were present and organized. Speeches were made by County Superintendents Massey, of Jasper, Mitts, of Lee, and Stevenson, of Lauderdale. Every county in the eastern part of the State was represented. I scarcely know what to say to you to describe the enthusiasm and work that is here. Every teacher in the State ought to be at the Normals, and all in this part of it ought to be here. Fine work is being done. Not only the various subjects of the free school curriculum are directed by the finest instructors in the South, but we are learning to teach. The lectures on Pedagogics, by Dr. Deupree, Mr. Greenwood, elected for Superintendent of Kansas City, and Mr. Pritchett, of Texas, are putting new life in the teachers and a love for their work.

The whole Normal is as fine as can be. Teachers and instructors are as earnest as ever assembled. Board is at a nominal, we might say, minimum cost. You can live here almost as cheaply as at home. Get yourself in line. Join the procession. Come out, dear teachers, come out.

J. L. WILLIAMS.

Lauderdale Springs, Miss.

What Did Paul Mean in 1 Cor. 14:35?

Under the above heading I quoted, a few months ago, a short paragraph that had appeared in THE RECORD, which seemed to teach that the Apostle Paul thought that a woman in constant danger of falling away and being finally lost, and that the only escape from such a fate lay in his constant effort to faithfully discharge every duty required at hands. I took a different view of what the Apostle meant to teach in the passage referred to, and toward the close of my article I asked THE RECORD this question: "Did the Apostle mean to teach us that although he was the in the way of salvation, adopted into the family of God—a son of God and joint-heir with Christ—his preservation in that state depended upon the kind of life he lived, and that he stood in constant danger of being lost or falling from salvation?" Following my article was "remains" by THE RECORD, filling two columns, consisting mostly of quotations from theological writers, endeavoring to prove that God appeals to the Christian's fear of apostasy as a motive to Christian endeavor.

"One of the motives," says THE RECORD, "by which perseverance is prompted is fear of a forfeiture of salvation." As I have said, as well as as

genuine faith, I can conceive how one can feign his faith, finally turn out to be spurious, and it is revealed that he had never been in possession of the salvation of a soul but had been deceived. As a life, but I cannot conceive one having no fears that he would lose his salvation. I do not fear that he may forfeit it. We cannot "forfeit" a thing that does not belong to us. The man whose faith is spurious has no salvation to "forfeit," so we need not mix him up in this controversy at all. The man who is discussing the Whitsitt matter, when I know they are not.

By the way, "Randolph" writes as if he had not been in Mississippi a great while. Certain expressions in his letter seem to indicate a lack of acquaintance or familiarity with some of the leading interests of the Baptists of the State. We should be exceedingly careful when writing, that we do not presume to speak for a whole State unless authorized by facts to do so. I am exceedingly zealous of the truth as it relates to Mississippi Baptists.

W. I. HARGIS.

University, Miss.

A Good Move.

DEAR BRO. HACKETT:—I am sure you will be glad to hear of any good work from our part of the State; hence I will jot the following:

Having previously agreed to meet for the purpose of organizing a Ministers' Conference, Elders W. H. Boone, D. Jasper Miley, W. P. Chapman, C. M. Coughman and T. J. Miley met at the home of W. P. Chapman on June 28 and perfected our organization by electing D. Jasper Miley as chairman. We proceeded at once to business. Each minister present was called upon to give an outline of his previous month's work. From this we learned that much faithful preaching and other service had been rendered to our churches and people. It is our intention to labor for the betterment of our churches and to know every phase of our work. We believe we can help each other in this way. We shall especially look after the discipline, duty and doctrine of our churches. We expect to help each other by our free and open discussions of the difficult problems in our surroundings. We believe we ought to preach the same doctrine, enforce the same discipline, and untidily look after our Lord's work in sending the gospel abroad.

We adjourned to meet with the

Lord's Day in August. We hope to report again, and specially invite THE RECORD man to meet with us.

Will THE BAPTIST LAYMAN please copy? Yours truly,

T. J. MILEY.

P. S.—Permit me to say that I am well pleased with our mission work. All report good collections. I am very busy, and will be until October.

T. J. M.

An Honest Seeker.

DEAR BRETHREN:—Not as a kicker, but as an honest seeker after the truth, will you allow me to ask a few questions? The questions are as follows:

1. Does Dr. Whitsitt believe in the branch church theory?

2. Does he believe in pulpit affiliation?

3. Does he believe in alien immersion?

Now, if Dr. Whitsitt does not believe in the branch church theory, pulpit affiliation and alien immersion, those who have accused him thus are due him an apology. But if he does, is he in harmony with Baptist teaching and doctrine?

Do not Baptists believe that a church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by His Word? And that all other organizations are of human origin, and have no right to claim to be churches of Christ?

Do they not believe that the only true ministers of the gospel are regenerated men, called of God and set apart by a church of Christ? And that we have, no scriptural right to recognize any others as ministers of the gospel? Do they not believe that it takes four things to make a scriptural baptism, namely, a proper subject, design, administration and mode? Would a man void of either of these qualifications be a proper administrator?

Now, if Dr. Whitsitt believes

in the branch church theory and pulpit affiliation and alien immersion, and the Baptists believe as I have said I understand them to believe, are they and Dr. Whitsitt agreed in some of the fundamental doctrines of the Bible? You remember that the Trustees of the Seminary said in their report at Wilmington, N. C., that no one would occupy the chairs as teachers, who did not hold faithfully to the fundamental doctrine of the Bible. (Or that is what they said in substance.)

Again, does Dr. Whitsitt believe that the church organized by Christ was a Missionary Baptist church, and that it remained so for a time, and that during the dark ages there was not left a scriptural church and administrator, and that till 1841, we were left without a scriptural church or administrator, or does he apply his theory only to English Baptists? If he applies it to all Baptists, and admits that the church founded by Christ was a Missionary Baptist church, when he says there was none in 1841, he and Christ are agreed, for Christ said "the gates of hell shall not prevail against it."

Now, brethren, you who have written and spoken against Dr. Whitsitt's theory, were you at the Convention at Wilmington, and have you become convinced that Dr. Whitsitt is right? If so

not become convinced, why did you not reject the report of the trustees? Or, if you could not do this, why did you not let the Convention and we Baptists at home know that you were of the same opinion that you were before you went to the Convention?

Again, what relation have the Baptists at large with the Seminary, and what voice have they in its workings?

Yours for the truth,

J. J. GIBSON.

Tala, Miss.

The Teachers' Normal.

DEAR RECORD:—We are here. Tonight we had a rousing meeting of the teachers at the Normal. Representatives from twenty-eight counties and three states were present and organized. Speeches were made by County Superintendents Massey, of Jasper, Mitts, of Lee, and Stevenson, of Lauderdale. Every county in the eastern part of the State was represented. I scarcely know what to say to you to describe the enthusiasm and work that is here. Every teacher in the State ought to be at the Normals, and all in this part of it ought to be here. Fine work is being done. Not only the various subjects of the free school curriculum are directed by the finest instructors in the South, but we are learning to teach. The lectures on Pedagogics, by Dr. Deupree, Mr. Greenwood, elected for Superintendent of Kansas City, and Mr. Pritchett, of Texas, are putting new life in the teachers and a love for their work.

The whole Normal is as fine as can be. Teachers and instructors are as earnest as ever assembled. Board is at a nominal, we might say, minimum cost. You can live here almost as cheaply as at home. Get yourself in line. Join the procession. Come out, dear teachers, come out.

J. L. WILLIAMS.

Lauderdale Springs, Miss.

What Did Paul Mean in 1 Cor. 14:35?

Under the above heading I quoted, a few months ago, a short paragraph that had appeared in THE RECORD, which seemed to teach that the Apostle Paul thought that a woman in constant danger of falling away and being finally lost, and that the only escape from such a fate lay in his constant effort to faithfully discharge every duty required at hands. I took a different view of what the Apostle meant to teach in the passage referred to, and toward the close of my article I asked THE RECORD this question: "Did the Apostle mean to teach us that although he was the in the way of salvation, adopted into the family of God—a son of God and joint-heir with Christ—his preservation in that state depended upon the kind of life he lived, and that he stood in constant danger of being lost or falling from salvation?" Following my article was "remains" by THE RECORD, filling two columns, consisting mostly of quotations from theological writers, endeavoring to prove that God appeals to the Christian's fear of apostasy as a motive to Christian endeavor.

"One of the motives," says THE RECORD, "by which perseverance is prompted is fear of a forfeiture of salvation." As I have said, as well as as

genuine faith, I can conceive how one can feign his faith, finally turn out to be spurious, and it is revealed that he had never been in possession of the salvation of a soul but had been deceived. As a life, but I cannot conceive one having no fears that he would lose his salvation. I do not fear that he may forfeit it. We cannot "forfeit" a thing that does not belong to us. The man whose faith is spurious has no salvation to "forfeit," so we need not mix him up in this controversy at all. The man who is discussing the Whitsitt matter, when I know they are not.

By the way, "Randolph" writes as if he had not been in Mississippi a great while. Certain expressions in his letter seem to indicate a lack of acquaintance or familiarity with some of the leading interests of the Baptists of the State. We should be exceedingly careful when writing, that we do not presume to speak for a whole State unless authorized by facts to do so. I am exceedingly zealous of the truth as it relates to Mississippi Baptists.

W. I. HARGIS.

University, Miss.

A Good Move.

DEAR BRO. HACKETT:—I am sure you will be glad to hear of any good work from our part of the State; hence I will jot the following:

Having previously agreed to meet for the purpose of organizing a Ministers' Conference, Elders W. H. Boone, D. Jasper Miley, W. P. Chapman, C. M. Coughman and T. J. Miley met at the home of W. P. Chapman on June 28 and perfected our organization by electing D. Jasper Miley as chairman. We proceeded at once to business. Each minister present was called upon to give an outline of his previous month's work. From this we learned that much faithful preaching and other service had been rendered to our churches and people. It is our intention to labor for the betterment of our churches and to know every phase of our work. We believe we can help each other in this way. We shall especially look after the discipline, duty and doctrine of our churches. We expect to help each other by our free and open discussions of the difficult problems in our surroundings. We believe we ought to preach the same doctrine, enforce the same discipline, and untidily look after our Lord's work in sending the gospel abroad.

We adjourned to meet with the

Lord's Day in August. We hope to report again, and specially invite THE RECORD man to meet with us.

Will THE BAPTIST LAYMAN please copy? Yours truly,

T. J. MILEY.

P. S.—Permit me to say that I am well pleased with our mission work. All report good collections. I am very busy, and will be until October.

T. J. M.

An Honest Seeker.

DEAR BRETHREN:—Not as a kicker, but

OUR FIELD GLASS

The First Church, Birmingham, of which Dr. B. D. Gray is pastor, has been struggling for quite a while under a debt of \$8,500. On a recent Sunday they rose in their might, and determined to free themselves of the burden. They raised \$5,000 on the spot, and feel confident of soon wiping out the remaining \$3,500. They are all rejoicing over their success, and the pastor, of course, rejoices with them.

The First Church, Montgomery, has kindly ordered her pastor, Dr. Geo. B. Eager, off with out any suggestion or intimation from him. He goes first to Monticello, and then to some latitude still higher. In like manner the Jackson church has invited the beloved Sproles to take a vacation off for two or three months, and not only continues his salary, but will in addition pay the expenses of his trip.

A noble deed for one of the most consecrated of pastors. Dr. J. M. Gray, an Episcopal minister of Boston, has joined the Baptists and was baptized into the fellowship of the Clarendon street church, Dr. A. J. Gordon's old church. Sister Sue V. Price, Ocean Springs, writes: "We hope to do something for the State Missions and Mississippi College endowment. Pray for us as far as possible."

We will also keep the Orphanage before our people.

The N. C. Baptist wisely suggests: "Do not let your contribution for the Foreign Mission debt, be a loan from next year. If the debt contribution can't be additional, why we'll come out just where we did last year." The Baptist News says: "When a church sends away a man, who has been serving as pastor, owing him a hundred dollars, more or less, that hundred dollars, more or less, ought to be paid before any thing else is done." In connection with this, the Alabama Baptist says: "There ought to be a rule among preachers, that no one will accept the pastorate of a church which cannot show a clear receipt from its former pastor. And there ought to be a rule among churches, by which a church which does not pay its pastor, will be looked upon as in disorder by reason of failure to pay its honest debts." Concerning which we say, we know a church, and for some years its pastor, which not only paid every cent which was promised (and it was a fairly good salary) but sometimes has paid as much as \$50 more than was promised.

When this paper reaches our subscribers, the great Convention will be in session assembled. May the Holy Spirit be in the heart of every one who attends our State Convention in Grenada. May we receive a blessing from the people there, and may we leave a blessing with our kind entertainers. It is now about eighteen years since the Convention met in Grenada; and the beautiful new building has been erected since that time. But alas, the large-hearted John Powell is there no more.

Bro. S. A. Woodruff, Batesville, writes: "I preach at Poca Springs, Harrison Station and Good Hope. We are at present doing what we can for State Missions. The church at Poca was organized last year. We are weak, but are aided by the State Board, and are now struggling to build a house of worship. The field is great. I began work at Harrison in March. The outlook there is

very good. The people are good, kind and attentive. We hope to accomplish much for the Lord. At Good Hope (my home) we have just completed a splendid house of worship, and are now in it. Bro. Bacon, of Herndon, is to help us in a meeting of days, the fourth Sunday and week following of this month. We are praying for a great revival." Bro. Woodruff also says: "The Oxford Association meets with us (at Good Hope) on Thursday before the second Sunday in September. We hope to have a large attendance. Can't the editors of THE RECORD be with us? I shall go back to the Seminary this fall. If Bro. Foster discontinues his work at Courtland, a good field will be left open to some energetic pastor. Pray for us." We are glad to hear from you, Bro. Woodruff, and trust you will write again.

The Baptist Orphanage Gem, the organ of the Baptist Orphanage, at Jackson, has come to our hand. Bro. L. S. Foster, our Field Glass man, is the editor and proprietor, which ensures its success as a literary enterprise. It is a large pamphlet of sixteen pages and well filled with choice reading matter, much of which relates very properly to the Orphanage. It is in every way worthy of the patronage of our people, and we hope it will soon be found in all of our homes, and that all our people will be well informed as to, and in full sympathy with, the worthy institution it represents. "He that pitieth the poor lendeth to the Lord," who will promptly and abundantly repay.

CHRONICLES

L. A. D.

Just fifty-nine years ago the Chronicle's father removed from North Alabama, with his family to Mississippi. He located in Grenada. The Baptists were weak, and had no house of worship: they met in a log hut, nearly opposite the Presbyterian Church, and had preaching rather irregular—Elder J. G. Hall, we think, being supply. We children attended the Presbyterian Sunday School for several years, until some time after the building of the big brick church edifice, which was destroyed by the tornado in 1846.

The first regular pastor, whom the Chronicle now calls to mind, was Elder E. C. Eager, now of Clinton, this State, unless Bro. Hall's ministry be considered in that light, though he did not give his whole time to the church. But Bro. Hall baptized a number of very active members among them Mrs. Sarah A. Ball, Miss Mary Duncan (later Mrs. Stewart), Miss Jane L. Rodgers (later Mrs. Hurlbutt) and Charles Stewart—later one of the deacons.

Mrs. Ball, Mrs. Hurlbutt and Mrs. Stewart became residents of Meridian; the former two being buried there, the latter in Chattanooga. In the summer of 1841, pastor S. S. Parr baptized Wm. C. and Mary J. Duncan, son and daughter of Deacon Wm. Duncan. This son was studying law, but determined to enter the ministry, and was licensed by the church. He graduated at the Madison Theological Seminary, and early in 1847, with his younger brother, the writer, moved to New Orleans, to establish a denominational paper—THE SOUTHWESTERN BAPTIST CHRONICLE.

It was from Grenada, that the

Chronicle started out in denomi-national work. Somehow or other he has always been connected with newspapers; getting his support, however, from other sources. For five years he superintended a large colporteur department, employing nearly a hundred men. His main labors were in behalf of Sunday Schools, in which, under God's blessing he has been very successful, though but as layman. In looking back through all the years, memory brings up not a few bright spots, yet many days of darkness. The companions of his youth have almost all passed away, and even the grave of his mother cannot be definitely fixed in the old cemetery.

MISSION CONFERENCE.

At a joint Conference of Secretaries of State Mission Boards and the Home Mission Board held at Atlanta, Georgia, June 22nd and 23rd, 1907, the following resolutions were unanimously adopted:

Resolved, That it is the conviction of this Conference of State Secretaries with the Home Mission Board, reached through a careful consideration of the general condition of the churches composing the Southern Baptist Convention, that beyond measure the best pressing need of the field, a supreme duty of the hour is the development of the churches and the grace of giving; and that the Boards should as soon as possible enter upon this work.

Resolved, That the view of furthering this, and the Conference recommend to each of our State Boards, that they (the State Boards) fix the

ery continuously, "O, God, give us missionary pastors." We are closing the Conventional year, and in another week will begin a new year of our history. We want to make it a year of great things for our God and his Christ. Brother pastors, do you say amen? Brethren and sisters, do you say amen? "What your hands find to do, do with your might," and leave the rest to God.

In line with the suggestions of the conference, may I ask pastors to begin, as early as possible, to put yourselves in line for an advance movement in missions? In the election of delegates to the Associations that will soon meet, get men thoroughly alive to the great command of our Master. Talk with these men about the needs of the fields. Talk with your churches about the fields, and then at the Association put in motion some means that will reach the entire brotherhood and sisterhood of our churches. I would suggest that you agree to make the fifth Sunday meetings largely mission meetings. The Convention Board will do all it can to aid in the work, and will hold during the year a number of mission rallies.

In faith, hope and love,
A. V. ROWE.
A Correction.

DEAR RECORD: My statement in your last issue is all the defense that I care to make just now, as to my belief; and the statement of Zion Hill church, of which I am pastor and a member, is a sufficient defense against the attack of any other organization. There is just one more thing to which I wish to call attention:

It has been stated publicly that at the Mississippi Association I had the "blasphemous hardihood" to say "my doctrine is right, I don't care what the Bible says." This statement has been published, and I do not blame brethren who believe that I used such language to discard me. Now, please allow me to say through your columns that I made no such statement, as the editor of THE RECORD knows, for he was present. I have the statement of a number of delegates, including ministers, that I did not make the statement. I know that I did not, and further, I know that I never entertained any such thought. I said, with reference to a point about which the Bible is silent, that "it is bound to be true, or untrue, I don't care if the Bible is silent." This statement might have been misunderstood by those who reported the statement as published. I can hardly believe that any brother would have willfully misrepresented me to such an extent.

Fraternally,
M. T. MARTIN.
Silver Creek, Miss.

In Rev. M. T. Martin's statement of views in a late RECORD, our type make him say "Armenian," when he wrote "Armenian," and "reformation and life," when he wrote "reformation of life."

I clip the following from THE Western Recorder:

"When a man's wife believes in his religion, it is a pretty good evidence that he has the right kind."

Suppose the husband is a Mohammedan? Then what?

J. R. Sample

(Or a Mormon, or a Cam-e-cash-o-lite?)—Eos.

On a red hot day Mires Rootbeer stands between you and the distressing effects of the heat.



HIRES Rootbeer

cools the blood, tones the stomach, invigorates the body, fully satisfies the thirst. A delicious, sparkling, temperance drink of the highest medicinal value.

Mires Co., Chicago, Ill.
The Charles E. Hires Co., Phila.
A. J. Parker & Son, St. Louis.
Sold every where.

Resolutions Adopted by Forty-First Avenue Baptist Church.

Whereas, There are certain reports being circulated to the effect that Rev. R. M. Guy was forced to resign the pastorate of our church, and, furthermore, that he has been excluded from membership; therefore be it

Resolved, By this church in conference assembled, that said reports are untrue, and that the said Rev. R. M. Guy resigned the pastorate of our church last January, said resignation to take effect April 1st, 1907, and so of his own free will and accord, and that he is now one of our members and is in full fellowship with us.

Resolved, That the above be published in one or more newspapers.

Done by order of Forty-first Avenue Baptist church, in conference assembled, this 20th day of June, 1907.

R. S. GAYIN, Mod.
C. E. ROBERTS, Clerk

Blue Mountain Commencement

Has come and gone. It was a great satisfaction to the friends of the college, while the faculty and students seemed to pass through it with a little fatigue as many of our families have in getting through with breakfast. When one looks at the Lowreys and Berry running a school, he is inclined to say to himself, "who could not run a female college?" When I last visited the institution, I decided that most of our girls would do well to spend one year at Blue Mountain, hired as a cook, rather than miss it, if they would only study their management. Each time I see it, it is more a marvel to me.

On the evening of the 16th, the annual concert was given. Although it had twenty-one pieces, the entire programme was rendered, "without a bumble" on the stage, while the attention of the vast audience was well nigh perfect. On the morning of the 17th, after another excellent programme of music and recitations, Pres. Lowrey, in a few well chosen words, delivered diplomas to fourteen young ladies in the literary course and three in music, after which Rev. Oscar Haywood delivered the annual address, and the session of 1896-7, the most prosperous in the history of the college, passed into the realm of history. Too much has never yet been said in praise of Blue Mountain Female College.

R. A. Cooper
Pontatoc, Miss.

Wanted—An Idea

Who can think of a new and original idea for a new and original business? We will pay \$100.00 for a new and original idea for a new and original business. Send it to us at once.

BY PU Department.

SUNDAY SCHOOL LESSON.

By W. F. YARBOROUGH.
JULY 18, 1897.

SUBJECT:—Paul at Thessalonica and Berea, Acts 17:1-12.
GOLDEN TEXT:—They received the word with all readiness of mind and searched the scriptures daily. Acts 17:11.

INTRODUCTORY.

After the wonderful occurrences of the last lesson, the magistrates of Philippi sent word that Paul and Silas might be released. It was not so easy, however, to let them go as it was to lay hold of them. They now asserted their Roman citizenship, and declared that they would not be dismissed in any such way, but that as they had been punished publicly, they must have a public and honorable discharge. They had been outrageously treated as Roman citizens, even illegally beaten and imprisoned, and now the officers are the culprits, and now for the sake of the Master's cause, they insist on their rights.

The officers came themselves, released them, and besought them to depart out of the city. This Paul and Silas did, after meeting with the new converts, probably in Lydia's house. Their object was to evangelize that part of the country, and the place of preaching was not so much to them as the fact of preaching.

EXPLANATORY.

I. Preaching at Thessalonica.

V. 1. Passed through Amphipolis and Apollonia; they came to Thessalonica. As they left Philippi they proceeded along the Egnatian way, a Roman military road traversing that part of the country, till they came to Amphipolis, an important city about thirty miles nearly west of Philippi; thence to Apollonia, thirty miles still further, to the west. Why they did not stop to evangelize these towns, we are not told, but going on thirty-seven miles beyond Apollonia, they came to Thessalonica, an important commercial center and a city of historic interest, named after the sister of Alexander the Great, by her husband, Cassander, who rebuilt it. It is now known as Salonica, and is still a city of importance, with nearly a hundred thousand inhabitants. Its commercial advantages; then and now, makes it a desirable place for Jews. That they were much more numerous here than at Philippi is shown by the fact that they had a synagogue. This seems to have been the first synagogue the missionaries had found since they entered Europe.

V. 2. As his manner was, Paul always made it a point to preach to the Jews first—Acts 9:20; 13:5, 14; 14:1. "Beginning at Jerusalem" meant to him beginning with the Jews. He went "to the Jew first" in every place. (Comp. Rom. 1:16.) For three Sabbath days he reasoned with them from the scriptures. He took the Sabbath Day—i. e., Saturday—because it was the Jews' worship day. He preached at Troas to the Christians on the first day of the week (20:7). Wherever he found Jews, he reasoned from the scriptures—

i. e., the Old Testament—because they were regarded as the Word of God by them as well as by him; but when he preached to the heathen who did not know the scriptures, he reasoned from nature up to God. In preaching to the Jews at Thessalonica, he could not find a better basis of argument than their scriptures, which set forth the Christ. V. 3. Opening and alleging. Taking the Messianic prophecies, he gave an exposition of them, setting forth the fact that they taught that the Christ was to be a suffering Christ, and that he was to rise again from the dead. The idea of a suffering Christ could not be reconciled by the Jews with the idea of a reigning Christ. Christ crucified was to them a stumbling block. So Paul's first point was to show that the Old Testament set forth the Christ as the suffering and risen Christ; his second point was that Jesus of Nazareth fulfilled this prophecy, and was therefore the Christ of the Old Testament. That he also preached him as a reigning King is seen from the charge that was brought against him, a little later by the envious Jews; also by various references in I and II Thess.

V. 4. Some of them believed, and consorted with Paul and Silas. The same refers to the Jews in contrast with the great multitude of the city who did not believe. A few Jews and many proselytes believed. When they believed Paul's preaching, they united themselves with him. Truth is the strongest bond of fellowship, and when the same truth is accepted, it is a most powerful bond of union. The truth as it is in Jesus, when believed by people of different tastes and environments, overcomes their prejudices and makes them one in Christ Jesus, as it did many places where Paul preached: Note that women have a prominent place in the church here, as at Philippi, and some of the most influential women at that time.

V. 5. Moved with envy. This envy was characteristic of the Jews whenever they saw their influence as religious teachers waning. It was from the Jews, his brethren in the flesh, that Paul suffered most. On more than one occasion did they in their rabble crowd against him. The weakness of their cause is shown by the fact that they appealed to the vicious loafers or hangers-on about the public places. This element is plentiful in all towns and cities, and is very easy to turn into a mob. As they went yelling and shouting along the street, they soon had the city all in an uproar, ready for anything that might come to hand. Hurrying on to the house of Jason, where the new teachers were entertained, they sought to bring them out before the public assembly. The word people is not the same here as in verse 8, but signifies an assembly of the people organized into a body politic. It here indicates Luke's accuracy, for Thessalonica was a free city, having a government of its own.

V. 6. When they found them not, they drew Jason and certain brethren unto the rulers of the city. What would have been the result had they found the teachers, is difficult to say. They might have suffered violence at their hands. Paul and Silas had probably received warning of the danger and hidden themselves. The next thing to do was to make Jason and some

other new converts responsible for the escaped men. So they are brought before the rulers. The word rulers (politarchs), as found in the original, occurs here only in the New Testament, and is further confirmation of the genuineness of Luke's record, since it gives the name to the rulers of the free city, by which we know from other sources they were called. Their charge against Paul and Silas is a very serious one, as found in this and the succeeding verse. That they have turned the world upside down is equal to saying that they are revolutionists.

V. 7. Whom Jason hath received. The charge against Jason is that he is supporting and encouraging these malefactors by entertaining them. Putting them all together, they charged them with acting contrary to the laws of Caesar, and saying that there is another king, one Jesus. Rebellion and treason are no light charges. Paul had preached, no doubt; the kingship of Jesus, the very thing which the Jews claimed for their Messiah, and yet they are ready to lay it to his disadvantage. Jesus himself had said that he was King, but his kingdom was not of this world. It was not only for the Gentile rulers to make this distinction between "flesh and blood" things, and "spiritual" things, and to read in

urge them to measure the preaching by it.

V. 12. Therefore nothing of them believed. The "therefore" is significant. Searching the scriptures will generally lead men to believe if they are after the truth. Not only did many Jews believe, but not a few Greeks or Gentiles, among whom were many honorable women. What would many of our churches do in the beginning of their history if it was not for the godly women who labor in the gospel?

"Land of the Sky."

In Western North Carolina, between the Blue Ridge on the east and the Alleghenies on the west, in the beautiful valley of the French Broad, two thousand feet above the sea, lies Asheville, beautiful, picturesque and world famed as one of the most pleasant resorts in America. It is a land of bright skies and incomparable climate, whose praises have been sung by poets, and whose beauties of stream, valley and mountain height have furnished subject and inspiration for the painter's brush. This is truly the "Land of the Sky," and there is, perhaps, no more beautiful region on the continent to attract pleasure tourists and health-seekers.

Convenient schedules and very low rates to Asheville via Southern Railway.

From Vicksburg.

At their meeting last Tuesday night, the Vicksburg People's Union of Vicksburg, elected Misses Clara Borchert and Eva Hill as delegates to the B. Y. P. U. A. Convention, which meets at Chattanooga, July 15 to 19. On their return, a full account of the proceedings will be given by them.

Our Union is steadily growing in interest, and is a source of strength and help to the church. This is due to the faithful, earnest teaching, and wise leadership of our pastor, who has proved himself to be a true friend of the young people, and is in hearty sympathy with all their work. This coming fall and winter, our pastor has promised to give us a course of lectures, beginning with the Deluge, which will be both interesting and instructive.

Miss Katie McMillan has just been elected president for the next six months. We hope that in the coming weeks we shall accomplish still more for the Master, and that many souls may be won to Him.

EVA HILL, Recording President.

A Pressing Invitation to the Mississippi Baptist Convention from the Tennessee Centennial Exposition.

The Centennial Exposition at Nashville, through the Director General, the Chamber of Commerce, the City Council, the Daily Press and Governor Taylor, sends a pressing and cordial invitation to our Convention upon its adjournment at Grenada to visit the exposition in a body. A most hearty welcome is assured, together with the promise to use all possible means to make our stay in their city pleasant. One that shall be attended with happiest recollections. Side trips to any and all points of interest, the many battle fields, Hermitage, Lookout Mountain, celebrated stock farms, etc., can be made in a few hours ride at greatly reduced rates, and the lowest possible tariff of rates will be given by the railroads.

I. H. ANDING, Utica, Miss.

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Arsenic, Alum or any other adulterant. 40 Years the Standard.

The "Tishomingo Ministers' Institute."

Opens in the Baptist church at Booneville, Tuesday, July 20, 9 a. m. Mrs. Venable, of Meridian, Searcy, of Corinth, and Savage, of Jackson Tenn., will be the instructors. Dr. Venable will have the "right of way" with his exposition of Acts, or the development of church life, and the doctrines under the direction of the Apostles. Free entertainment, and no tuition. Come one, come all.

E. E. THOMPSON.

COMPOUND BLACK SAMPSON!

The Greatest Discovery of the Present Century.

Compound Black Sampson is a medicine for cure of rheumatism, and prepared for nothing else. I cure more bad old chronic cases of Rheumatism, than any other man on earth. This remedy makes a perfect cure in four weeks. The sufferer begins to improve the first day he takes it, every muscle, fibre and nerve of the body begins to grow stronger from the first day it is taken. More than 500 persons will testify to the above facts. I came into the possession of this remedy in 1840, have sold receipts and samples of Compound Black Sampson to hundreds of sufferers from the effects of Rheumatism, and not a single failure to cure. Many sufferers who have tried Hot Springs, Arkansas, and were not benefited a particle, have been cured by Compound Black Sampson in four weeks. Every doctor, Medicine Association, and others, would do well to obtain a receipt and learn how to cure every case of Rheumatism. It costs but a trifle and the income will be a hundred fold. Five dollars will buy a receipt and samples of Compound Black Sampson, and the purchaser gets his county to make and sell in. No one shall intrude upon said territory. Compound Black Sampson will be in full bloom by May 10th. Retains its color until August 1st, can be used in every county in the United States.

The recipe explains everything connected with Compound Black Sampson—how to know it, how to prepare it, and how to use it to effect a perfect cure of Rheumatism. Any person can buy it.

As to my standing and truthfulness, you are referred to persons who have been cured, and others who know of the merits of Compound Black Sampson, to-wit:

Hon. J. B. Carter, Atty. Marshall, Texas; John Booth, Tyler, Texas; Jas. Booth, Tyler, Texas; Thos. High, Ex-County Treasurer Van Zandt County, Canton, Texas; Drs. Estes & Oxner, Edgewood, Texas. Could give every minister of the gospel in Van Zandt, Harrison, Ephar and Gregg Counties.

Send the \$5.00 by Post-office money order, made payable at Willis Point, Texas. I will comply with all I promise to do. All letters answered if extra stamp is sent.

An old minister—now in my 76th year.

E. E. EAKIN, Edgewood, Texas, 6174.

DIED.

Death is a saddening visitor to our homes, when he claims any one as his victim, but more especially when the lovely, sweet daughter and sister, just passing out of childhood, is the selection he makes. Dr. and Sister Kirk, at Shuqualak, with their family, have experienced this, in the death of Callie, just sixteen years of age, who quietly breathed her last on Wednesday night, 16th inst., after only a few hours' sickness. She had been suffering with heart disease for three or four years. Sometimes better, and sometimes worse, but for a few months she seemed to be beyond all that medical skill, affectionate nursing and tenderest care could effect. In all this, Callie was a bright, cheerful and affectionate member of the home. No complaint, no evidence of fear, and no disposition to cause trouble to any one else, ever was observed. She was a pure, sweet, unselfish, Christian spirit, and her life was a constant lesson to all who came in contact with her. She was planted in a world of sin, so that one who only love sways as the expression of her mother's happiness and joy. She was the most perfect care vigilance to save in the home, for she yet she appeared to be the one who zealously sought to cause smiles, joy and hope with every one else. Her spirit was the very light of unselfish devotion. To her, the crown has been given, the home has been assigned in the palace of the city of God. Her loved ones may be resigned to what has been their sorrow, but to sweet Callie the highest bliss immortal souls may enjoy.

L. M. S.

Ida H. Coyle and, second wife of Elder A. P. Copeland, and daughter of Mr. Hampton Williams, born September 13, 1854, united with Pleasant Grove Baptist church at the age of 18, and lived a worthy member and devoted Christian till the Lord called her for His own at 7 a. m. on June 10, 1897, from family and friends at Lyon, Miss. The funeral services were appropriately held by her pastor, Elder D. H. S. Cox. She died in full hope of heaven, expressing no regret, only at leaving her husband and little baby girl, not yet three years old. She was a devoted wife as well as a consecrated Christian. Her step-children learned to love her more and more. Few among women have filled their places better, and had the confidence more universally of all. She leaves, as well as a broken-hearted husband, with his children, many relatives and friends to mourn her loss. She came as an angel to the home. When the angels bore her away, there was a vacancy never on earth to be filled. God himself alone knows why He saw fit to take her away so soon. She was married to Eld. A. P. Copeland, August 31, 1894. Words are vain. Her life is written upon the hearts of all who long knew her.

Seashore Camp Meeting

Seashore Camp Grounds, Miss. July 14th-23rd, 1897. For this occasion, agents of the Mobile & Ohio R. R. at ticket stations from Deer Park to Corinth, Miss., inclusive, will sell tickets to Seashore Camp Grounds and return, at VERY LOW RATES. Tickets will bear ample limits. For rates, time, tickets, etc., apply to any ticket agent Mobile & Ohio R. R.

Blue Mountain Female College

Never Goes Backward.

Over 100 boarding pupils in attendance every school day of the last seven annual sessions. Over 100 music pupils every session. One hundred and eighty-three boarders last session. One hundred and forty music pupils. Over one hundred rooms in daily use.

Pure Water, Pure Air, pure Moral Influence.

We are strengthening our faculty for next session, and think it will be the strongest in the history of our school. Prof. A. H. Berry will remain in charge of our Teachers' Training Department. Our music faculty is arranged and will be especially proficient. All departments will be under thoroughly trained teachers. Send for catalogue. Address

Lowrey & Berry,

BLUE MOUNTAIN, MISS.

INSTITUTE

For Young Ladies
Bristol, Va. Tenn.

Liberal, Scientific and Classical
Course of Study with Complete
School of Music and Expression.

PERSONNEL

Twenty officers and teachers.
Able and Experienced male Specialists from Harvard, Yale, Columbian, Berlin and Paris Universities.

HEALTH

No Malaria, no Asthma, Altitude 1900 feet, Climate Excellent.

EQUIPMENT

New brick and stone buildings, 165 rooms, Steam heat Electric lights, hot and cold baths, closets, most elaborate buildings of any school for women in the South.

CHARGES

Most reasonable, from \$190 up according to course of study taken. Session opens September 15, 1897.

Address for catalogue Sam'l D. Jones, Pres.
Bristol, Va. Tenn.

Southern Baptist Theological Seminary.

Eleven instructors, 200 students; elective system; diplomas in separate schools; four different degrees offered. If held is needed to pay board, address Rev. E. C. Dargan, Louisville, Ky. For catalogue, etc. address

REX Wm. H. WHITSITT,
LOUISVILLE, KENTUCKY.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been permanently cured. So proof-positive am I of its power to cure, I will send FREE to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedy, upon receipt of Express and Postoffice address. Always sincerely yours,
T. A. SLOCUM, M.C., 183 Pearl St., New York. When writing the Doctor, please mention this paper.

Young People

A FREE scholarship in Draughts Practical Business College, Nashville, Tenn., or Texarkana, Texas, or a Bicycle, Gold Watch, or Diamond Ring can be secured by doing a little work at home for the Youth's Advocate, an illustrated semi-monthly journal, printed on every high grade of paper, its elevating, in character, moral in tone, and especially interesting and profitable to young people but read with interest and profit by people of all ages. It is non-denominational. Should go into every household. Established in 1890. Sample copies sent free. Address, Youth's Advocate Publishing Co., Nashville, Tenn. Mention this paper when you write.)

HOLLINS INSTITUTE

ROSETT SPRINGS, VIRGINIA. For 175 Young Lady Boarders. The oldest and most extensively equipped in Virginia. Elective courses in Ancient and Modern Languages, Literature, Sciences, Music, Art and Education. 30 officers and teachers. Situated in Valley of Va., near Roanoke. Mountain scenery, 1200 feet above sea level. Mineral Waters. 6th session opens Sept. 1st, 1898. For full Catalogue address CHAS. L. COCKE, Supt., Hollins, Va.

10 Cents

(silver or stamps pays for complete story) A true love-story in college days, and other interesting matter. The regular price of the book is 25 cents. Our business is to secure positions for teachers in schools and colleges. We have a few vacancies in offices also. SOUTHERN TEACHERS' BUREAU Louisville, Ky. 19-17-4y

Excursion Tickets VIA THE Illinois Central R R TO THE

Tennessee Centennial

And International Exposition AT NASHVILLE.

For the above occasion tickets will be sold by the Illinois Central Railroad at varying times, rates and limits, including a ticket on sale daily, good to return until November 7, and including tickets having limit of twenty days, fifteen days and seven days; also tickets on Tuesdays and Thursdays of each week with limit of fifteen days. For full particulars as to which of the above applies from your nearest railroad station in connection with the Illinois Central Railroad, call on or address your nearest railroad ticket agent.

Sunday School Board

OF THE

Southern Baptist Convention,

J. M. FROST, Sec.

Has Five Departments:

The Periodical Department, the Missionary Department, the Home Department, the Bible Department, and the Book and Tract Department.

Carries a Full Line of Supplies.

Publishes the periodicals of the SOUTHERN BAPTIST CONVENTION, and stands for what the Convention is doing for its Sunday School interests, fostering its power and enlarging its usefulness.

Desires the Support of the Churches,

just as they give support to the other two Boards of the Convention—the Home Board at Atlanta, and the Foreign Board at Richmond.

It Has Given Away Thousands

of Books, Bibles and Tracts, and thousands of dollars out of its business, to Sunday School Missions in the different States. Every dollar contributed to the Board is doubled in its capacity for usefulness by having another dollar added to it.

This Part of the Convention's Work

can be helped by supplying your Sunday School with its Periodicals, or by contributions of money to the Book and Tract Fund. Can supply anything needed for the equipment of a Sunday School.

Observe the Reduction in Price of Periodicals.

Price List per quarter.

The Teacher	1 cent	Kind Words, Weekly	6 cents
Advanced Quarterly	2 cents	Kind Words, Semi-monthly	6 cents
Intermediate Quarterly	2 cents	Kind Words, Monthly	6 cents
Primary Quarterly	2 cents	Child's Own	6 cents
The Lesson Leaf	1 cent	Bible Lesson Pictures	1 cent
The Primary Leaf	1 cent	Bible Lesson Cards	1 cent

Address all Orders, Either for Supplies or Samples, to the

Baptist Sunday School Board

NASHVILLE, TENNESSEE.

R. G. CRAIG

MEMPHIS, TENN.

Book Store

Bibles Hymn Books, Sunday School Lessons, J. R. Graves' Publications, Colporteur Supplies, Church Roll and Record Books, Stationery, Religious Books

Baptist Headquarters.

AMERICAN BAPTIST PUBLICATION SOCIETY

Philadelphia Boston New York Chicago St. Louis Dallas Atlanta

"There is no reason why Baptists should go to any other publishing house for their Sunday-school literature when their own Society so well supplies the need."—The Standard

BAPTIST

Ring Them In

PERIODICALS

The best GRADED, the best MADE, the best CIRCULATED, the CHEAPEST denominational literature in the world.

HERE ARE THE PRESENT PRICES

Note Carefully, and Compare with Prices of Other Houses

Club Prices of Five or More Copies to one Address for One Quarter

	Per Copy		Per Copy
Baptist Superintendent	7 cts.	Our Little Ones (Weekly)	6 cts.
Baptist Teacher	10 "	Reaper (Monthly)	2 "
Senior Quarterly	4 "	Reaper (Semi-monthly)	4 "
Advanced Quarterly	2 "	Our Boys and Girls	8 "
Intermediate Quarterly	2 "	A New Juvenile Weekly	"
Primary Quarterly	2 "	Our Young People, in clubs of four or more (Weekly)	13 "
Picture Lessons	3 "	Colporteur	5 cents a year in clubs of twenty or more.
Bible Lessons	1 "		
Bible Lesson Pictures	\$1.00		

Your patronage will help the Bible, Colportage, Chapel Car, and Sunday-school Work of the denomination.

Teachers Wanted!

Over 4,000 vacancies—several times as many vacancies as members. Must have more members. Several plans, two plans give free registration; one plan guarantees positions. 10 cents pays for book, containing plant and a \$500.00 love story of College days. No charge to employers for recommending teachers. Southern Teachers' Bureau, 31 W. Cor Main & 3d Sts, Louisville, Ky. Rev. Dr. O. M. Sutton, A.M., President and Manager. Sutton Teachers' Bureau, 621 Dearborn St., Chicago, Ill. Northern vacancies Chicago office, Southern vacancies Louisville office. One fee registers in both offices.